January 27
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THE LATTER-DAY SAINTS'

# MILLENNIAL STAR

ESTABLISHED IN 1840

*"Wherefore, men are free according to the flesh; and all things are given them which are expedient unto man. And they are free to choose liberty and eternal life, through the great mediation of all men, or to choose captivity and death, according to the captivity and power of the devil; for he seeketh that all men might be miserable like unto himself.* BOOK OF MORMON, 2 NEPHI 2: 27.

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## CHARACTER*

ELDER DAVID O. MCKAY

OF THE COUNCIL OF THE TWELVE

THEN CAME Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man!

My brethren and sisters, when Pontius Pilate used these words, he directed attention to a perfect Man. The world needs men, men of character, God-fearing men. "The world needs men, true men who cannot be bought or sold, men who will scorn to violate truth, genuine gold."

What is the end and purpose of religion, "swaying the lives of men the centuries through?" The Latter-day Saints answer in the words of the Lord revealed through the Prophet Joseph, that the end and purpose of true religion, which is the work of God, is "to bring to pass the immortality and eternal life of man."

### THE CROWNING GLORY OF MAN

And what is the crowning glory of man in this earth so far as his individual achievement is concerned? It is character—character developed through obedience to the laws of life as revealed through the Gospel of Jesus Christ, who came that we might have life and have it more abundantly. Man's chief concern in

*Address delivered at the fourth session of the Ninety-seventh Semi-annual Conference, in the Tabernacle, Salt Lake City, Utah, October 4, 1926.

life should not be the acquiring of gold, or of fame, or of material possessions. It should not be the development of physical prowess, nor of intellectual strength, but his aim, the highest in life, should be the development of a Christ-like character. "In the destiny of every mortal being," says Phelps, "there is an object more worthy of God than happiness. It is character, and the grand aim of man's creation is the development of a grand character. A grand character is by its very nature the product of a probationary discipline."

### FOUR PICTURES

There are four pictures upon which I always love to look. Three are imaginary, one is real. The first of these is the picture of Christ before Pilate, when that Roman official said to the angry mob: "Behold the man!" As he said it he pointed to Jesus, crowned with thorns, bearing upon His shoulders the purple robe. He pointed to one at whom the angry mob sneered, condemned as a felon and blasphemer, and yet when he said, "Behold the man!" he described one who was perfect in character, who was conqueror over weaknesses and temptations, and who could say, as He did to His fellow workers: "Peace be unto you! I have overcome the world." He is our pattern.

The other picture is Christ in His youth. Have you not admired the paintings of the best artists who have tried to picture purity and strength in that young boy of twelve years? I have; and I never look upon one of the choicest of these without feeling that I am looking upon one who is the embodiment of youthful strength, vigour and purity.

The third is the picture of the boy who, as Hawthorne describes him, looked upon the great stone face, and, while thinking of the ideals and virtues characterized in that great work of nature, developed those same virtues in his own life.

The fourth is a picture in real life, a youth whose clear eyes picture the strength of young manhood and the purity of the life he has led. What more beautiful thing can one see in nature than that? We love beauty in womanhood, we also love beauty and strength in young manhood, and that strength and beauty come as a result of true living.

### THE GREATEST CHARACTER-BUILDING ORGANIZATION

I am grateful this afternoon to be associated with you in the Church of Jesus Christ of Latter-day Saints, the greatest organization in the world for the building of character, an organization which is striving to bring to pass the end and purpose of true religion, which is the immortality and eternal life of man. This earth life is the probationary state through which every soul must pass. By overcoming difficulties and temptation, and by rendering service to others, each may develop toward the Christ

character as He revealed it among men. It is a glorious ideal; it is inspiring.

### TWO WAYS IN WHICH CHARACTER IS BUILT

There are two ways in which this character is built in our Church. One is positive. In that positive development we ask young men and young women to participate in the various organizations and the quorums of Priesthood. Fathers and mothers, do we realize what this means in the development of the character of our boys and girls? I have just time to suggest that we go from this conference this October with a determination to unite with the officers and teachers in these associations in helping them to win the interest of our children who participate in these organizations—the Primary, the Religion Class, the Sunday School, the Mutual Improvement Associations and the Relief Society. I wonder why more of our young girls do not join the last-named organization, and not leave it entirely to our mothers. But it may be that the younger women's time is occupied with these other associations, up to their taking the responsibility of the home. These organizations, however, with the seminaries and the Church schools, are but auxiliaries in this great organization of character-building. They are but helps to the Priesthood. No youth in the Church who reaches the age of twelve should be excluded because of unworthiness from membership in the Deacons' quorum; and that membership should signify a clean life, a prayerful life, faith in the Gospel of Jesus Christ. Every bishop should ask the boys of his ward what their attitude is in regard to these things before he ordains them to the Priesthood. So throughout the Teachers' quorum, and the Priests' quorum. That is but a glimpse of the positive means of character-building, bringing our children to Christ.

Now there is alongside these positive means a negative means. All through life the Latter-day Saint child is asked to refrain from indulgence in things that will tend to weaken character. He is asked to keep the Word of Wisdom, he is asked to keep himself pure and unspotted from the sin of immorality. That is a wonderful thing, and especially when the community sentiment in the Church upholds that teaching.

### TOBACCO—A GROWING EVIL

There is a growing evil, I fear it is growing in the Church, to which I wish to call attention, and ask all these forces to cooperate in overcoming, in assisting the youth to resist. I refer to the evil of cigarette smoking. Smoking is an indulgence which tends to weaken manhood and womanhood and to undermine character. I have always felt that, and I have wondered recently if thinking so much about it I have not become extreme in my condemnation of the habit. With the view of checking myself

I took occasion recently to read another book setting forth the supposed benefits of cigarette smoking. It was written expressly to prove that cigarette smoking is not injurious. I tried to be fair as I read the two hundred and some odd pages, and I stand to-day more firmly convinced than ever that the cigarette has no defense, particularly among youth. The habit is wasteful, but worse than this, it does undermine the character of youth and leads to greater evils. The very man who writes so carefully and, as he thinks, so logically in the defense of that habit has this to say about its indulgence by youth: "It is agreed that the only possible harm that might result from over-indulgence in tobacco must come from the nicotine that is a natural compound of all tobacco, and man very quickly immunizes himself to the effects of nicotine." This is an acknowledgment that there is something against which the body must become immune. The writer continues: "Yellow fever, as every one knows, is a horrible and deadly disease, and yet a man who has once had it may regard it ever after with the calm indifference with which an ordinary man regards nicotine."

### HIS OWN BOY

I like the comparison. The use of nicotine should be looked upon just as we look upon yellow fever. No one will expose himself to that disease merely for the sake of becoming immune. It is too great a risk, so sane persons prefer to keep from it entirely. That is the proper attitude also toward the use of tobacco; and that is just what the author quoted desires regarding his own boy. Says he: "I do not believe that growing boys or girls either should use tobacco in any form." Bear in mind, fellow workers, this is written by a man who tries to prove the beneficial effects of the cigarette. "My own boy," he continues, "has now reached the time in life when habits are easily formed. That is, the age when there naturally arises in him the desire to imitate his elders by smoking. Realizing this, I persistently urge him, as well as all other lads over whom I believe I may have some influence, to refrain from the use of tobacco during their tender years, and quite as persistently do I advise them to refrain for the same period from too much meat and from the use of strong spices, cocoa, tea and coffee. But the best of all arguments against the smoking of cigarettes by minors seems finally to be the fact that such smoking is unlawful in most states of the Union. For my part I wish it were unlawful in every state."

It is unlawful in the State of Utah. And besides these evils mentioned by this advocate of smoking for older ones, there is this moral danger, that youths who participate in smoking frequently do it surreptitiously without the knowledge of their parents, thus adding to it an element of dishonesty, and dis-

honesty is one of the most disintegrating elements in character-building.

### WHAT OUR HOMES SHOULD ESTABLISH

Our homes should establish the fact that the boy who indulges in cigarettes is not contributing to his advancement and growth in the Church and kingdom of God, neither preparing himself for his responsible place in society. To-day leading business men and leading firms throughout the country discriminate in their choice between the boy who smokes and the boy who does not smoke, favouring the latter always, and in many cases refusing absolutely to employ the young man who has contracted the habit of the cigarette. That is only from an economic standpoint.

We as Latter-day Saints have a stronger reason and one that points directly to the strength and growth of the character of our boys and girls. We heard the opening address of this conference from the President of the Church, who read the word of God to the Prophet Joseph Smith, that tobacco is not good for man. The statement is not qualified in any way. Scientists have demonstrated it; men who have tried to disprove it have failed; and we as a people stand committed to that command of God. Keep the habit of smoking and the use of tobacco in any form out of the lives of our boys. Resistance of the appetite will react upon the character and strengthen it. Just because a man has developed the habit is no justification for his continuing it. Just because some men may become immune (granting this man's argument) from the ill effects, that is no justification for its use amongst the priesthood of God.

### BE WORTHY OF IMITATION

Fathers and elders have the obligation of setting an example worthy of imitation to the youth. Boys want to look upon you as men. Their ideals incorporate in your life all the Christ-like attributes, as near as you can develop them, which Christ had when the Roman governor pointed to Him, saying: "Behold the man!" Remember, even though you have the habit, overcoming it will make you stronger.

It is easy enough to be virtuous
When nothing tempts you to stray,
When without or within no voice of sin
Is luring your soul away.
But it is only a negative virtue
Until it is tried by fire;
And the soul that is worth the honour of earth
Is the soul that resists desire.

God bless our boys and our girls! May they stand out in clear, distinct manhood and womanhood to the admiration of all who see them, bearing witness that the power of the Gospel, as

revealed to the Prophet Joseph Smith in this dispensation and as being preached throughout the world by two thousand of these young men and women, is indeed the power of God unto salvation, I pray in the name of Jesus Christ. Amen.

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## THE DIVINITY OF JESUS OF NAZARETH*

### His Childhood and Youth

As we have seen, Jesus was born of Mary of Nazareth; He was literally her son. To all but a privileged few He was known as the son of Joseph and Mary. In strict compliance with the Jewish law, the Boy was circumcized and legally received His name, Jesus, on the eighth day after birth. That name was as common a one as is George or William to-day. Nevertheless it had its specific meaning—"Saviour"—and this had been prescribed by the angel Gabriel when he announced to Mary that she was to become the earthly mother of the Lord. (Matt. 1: 21). This may be regarded as the common or ordinary name by which He was to be known; whereas "Christ" and "Messiah", the first of Greek origin, the second derived from the Hebrew, each means "Anointed One" and is a title rather than a name only.

The law of Moses required that after forty days following the birth of a male child, the parents should present him before the priest of the congregation, if possible in the temple, with an offering, this consisting of a lamb and a young pigeon or a turtle-dove; though if the parents could not provide a lamb, two young pigeons or turtledoves were to be accepted. See Leviticus, chapter 12.

Now Jesus had been born within a short distance of Jerusalem, where stood the temple; and therefore He was brought to the temple for presentation before the priest. Joseph and Mary gave the less costly offering, consisting of two doves, instead of one dove and a lamb; and from this circumstance we may infer that they were not well to do with respect to wealth.

On the day of the presentation of Jesus, there came to the temple a righteous man named Simeon, who had received the promise that he should live until he had seen the Lord Christ in the flesh. When he looked upon the infant he recognized, through the power of the Holy Ghost, that the Child was in fact the Messiah; and the old man felt that now he was ready to die. He broke forth in this rich song of thanksgiving and supplication:

Lord, now lettest thou thy servant depart in peace, according to thy word:

For mine eyes have seen thy salvation,

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*This article is for use in the course of study of the Relief Societies on the second meeting night in February.

Which thou hast prepared before the face of all people;
A light to lighten the Gentiles, and the glory of thy people Israel.—Luke 2: 29-32.

The aged prophet pronounced his blessing upon Joseph and Mary, and indicated the persecutions and trials they would have to bear; and to Mary he said: "Yea, a sword shall pierce through thy own soul also" (Luke 2: 35). Anna, a righteous woman of great age, testified to all about her respecting the Child.

Some time, perhaps weeks or even months after the presentation in the temple, the Wise Men from the East came in search of Him who had been born King of the Jews, as referred to in our last lesson. In this connection read Matt. 2: 1-16. The awful perfidy of Herod, then king of Judea, to whom the Wise Men appealed for information, led him to plan the young Child's death; and as the Wise Men, warned of God, did not return to the king, Herod ordered the slaughter of "all the children that were in Bethlehem, and in all the coasts thereof, from two years old and under."

But the Child was preserved, for an angel of the Lord instructed Joseph to take Him and the mother and go into Egypt. Joseph obeyed; and the family remained in that country until after the death of Herod, which event was revealed to Joseph.

On the return from Egypt, Joseph was again warned of God in a dream, not to go into Judea, as Herod's son there reigned and was wicked and cruel like his father. So Joseph took Mary and Jesus to their home town, Nazareth in Galilee.

(*Continued on page 62*)

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## THE NEW YEAR

I AM THE NEW YEAR, and I come to you pure and unstained,
Fresh from the hand of God.
Each day, a precious pearl to you is given
That you must string upon the silver thread of Life.
Once strung can never be unthreaded, but stays
An undying record of your faith and skill.
Each golden minute link you then must weld into the chain of hours
That is no stronger than its weakest link.
Into your hands is given all the wealth and power
To make your life just what you will.
I give to you, free and unstinted, twelve glorious months
Of soothing rain and sunshine golden;
The days for work and rest, the nights for peaceful slumber.
All that I have I give you with love unspoken.
All that I ask—*you keep the faith unbroken!*

J. D. TEMPLETON

THE LATTER-DAY SAINTS' MILLENNIAL STAR

THURSDAY, JANUARY 27, 1927

## EDITORIAL

### THE PARABLE OF THE TREASURE-VAULT

NEITHER the story nor its application is the invention of the author; only the telling is his.

I once read the newspaper report of a burglary, some incidents of which are unusual in the literature of crime. The safety-vault of a wholesale house dealing in jewelry and gems was the object of attack. From the care and skill with which the two robbers had laid their plans it was evident that they were adepts in their nefarious business.

They contrived to secrete themselves within the building, and were locked in when the heavily-barred doors were closed for the night. They knew that the great vault of steel and masonry was of the best construction and of the kind guaranteed as burglar-proof; they knew also that it contained treasure of enormous value; and they relied for success on their patience, persistency and craft, which had been developed through many previous though lesser exploits in safe-breaking. Their equipment was complete, comprising drills, saws and other tools, tempered to penetrate even the hardened steel of the massive door, through which alone entrance to the vault could be effected.

Through the long night the thieves laboured, drilling and sawing around the lock, whose complicated mechanism could not be manipulated, even by one familiar with the combination, before the hour for which the time-control had been set. They had calculated that by persistent work they would have time during the night to break open the safe and secure such of the valuables as they could carry; then they would trust to luck, daring, or force, to make their escape. They would not hesitate to kill if they were opposed. Though the difficulties of the undertaking were greater than had been expected, the skilled criminals succeeded with tools and explosives in reaching the interior of the lock; then they threw back the bolts, and forced open the ponderous door.

What saw they within? Drawers filled with gems, trays of diamonds, rubies, and pearls, think you? Such and more they had confidently expected to find and to secure; but instead they encountered an inner safe, with a door heavier and more resistant than the first, fitted with a mechanical lock of more intricate construction than that at which they had worked so strenuously.

The metal of the second door was of such superior quality as to splinter their finely tempered tools; try as they would they could not so much as scratch it. Their misdirected energy was wasted; frustrated were all their infamous plans.

Like unto one's reputation is the outer door of the treasure-vault; like unto his character is the inner portal. A good name is a strong defense, but though it be assailed and even marred and broken, the soul it guards is safe, provided only the inner character be impregnable.—J. E. T.

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## SLUMS AND THE POOR

The problem of the slums perplexes and annoys cities and nations. Public-spirited people the world over rightfully desire to rid their communities of neighbourhoods of low character and ofttimes vicious population, dark retreats where criminals hide and uncleanliness and unsanitation prevail, and of all that is filthy and degrading.

Extreme poverty usually is specified as the principal reason as to why slum districts continue to exist and multiply. Judging from apparent conditions this may be true, but fundamentally, poverty is more often the ultimate effect, not the prime cause, of the slums.

Occasionally we read of a money hoarder dying in the slums, and of his hidden riches being discovered after his death. The plight of destitute circumstances, then, is not always the reason why some mortals prefer a low order of living; degraded environment has attraction for some. On the other hand, history is replete with illustrious names of men and women who were born amidst squalor and low conditions, but who rose above base things and, literally, came out of the slums. Such converse instances lead one to believe that people themselves, and not the fatness or leanness of their purses, determine largely their lot and circumstances in life. Men are rather creators than creatures of circumstances.

It would be manifestly unjust to say that all who live in the slums are of vulgar character, wretched, shabby, unkempt or contemptible. Habitations wherein a bare subsistence obtains may be real homes; abodes whose occupants are satisfied if not satiated with a plenitude of material things may be nothing more than houses. One cannot tell always what the interior of a residence is like from the appearance of the polished brass knobs and fittings on the door or the scrubbed and whitened flagstones. Ofttimes, however, one thinks that housewives would profit by spending more time setting in order the inside of the house, instead of slaving themselves by polishing brass and scrubbing flagstones outside.

The Saviour said: "For ye have the poor always with you." There are different types of poor, just as separate and distinct classes exist among the wealthy. There are noble poor and noble rich; there are ignoble poor and ignoble rich. President Brigham Young explained this as applying to the poor, in his inimitable fashion on one occasion, saying:

The Lord has chosen the poor of this world. But what kind of poor? Now the poor may be divided into three classes. In the first place there is the Lord's poor, of which you may pick up one here and another there, one in a city, two in a family. Is there any other kind? Yes, you come across a certain class that may be called the devil's poor. Is there any other class? Yes, there is another class, who, long before I ever mentioned them, were denominated poor devils. Hence we have the Lord's poor, the devil's poor, and poor devils.—*Discourses of Brigham Young*, page 423.

Mr. Harold Brighouse, an author of good standing, in an article published in the *Western Evening Herald*, Plymouth, on December 29, 1926, gives these pertinent thoughts under the caption "Slums We Fail to See":

We do not, as a rule, see what is under our noses, even if it also smells; slums are historic monuments and, being used to them, we do not see them. Slums have a solid past, from the time when the Norman Baron kept an eye from the roof of his keep on the huts of his retainers to the Industrial Revolution which jammed iron-works and cotton-mills on the coalfields to save transport of coal, and herded miners, iron-workers, and cotton operatives closely together.

Mr. Brighouse sketches a recent tour in America, and points out that slums are not, generally speaking, an American institution. This he characterizes as the "chief difference between Canada and England." Several cities in Canada and the United States are spoken of in complimentary terms because of the favourable living conditions existing therein. The writer minces no words in explaining, by apt comparison with spacious American communities, that the huddled and cramped housing facilities of English industrial centers constitute an unnecessary plague and menace, especially in view of the fact that there are large areas of unpopulated land in the rural parts of England.

And now, mark this:

What, except the notion that there must be slums, prevents English towns from growing outwards instead of suffering from ingrowing multitudinousness?

To see the new cities of the West is not to make one proud of Merrie England, but ashamed of Jerry England. One need not, in fact, confine one's envy to the very new places, like Los Angeles, with a forty-mile street called Hollywood Avenue, or like the clean spaciousness of Saskatoon and Calgary.

*Think of Salt Lake City! That Mormon, Brigham Young, who planned*

*Salt Lake City, lived before the motor-car, but the noble spread of his city makes an Englishman gasp.*

And, to add force to the compliment, it may be well to say that it is generally conceded that Englishmen, as a rule, are rather conservative with their "gasps" and laudations.

The wisdom, foresight and inspiration of the great prophet-leader of the "Mormon" pioneers is being gradually recognized and admitted as such the world over. The people of "Mormondom", principled by the lofty precepts of President Young and his successors, and traditionated in the progressive ways of their valiant pioneer forefathers, have never allowed the blotches of slum districts to mar the maps of their cities. The valleys of the mountains have been made fruitful and beautiful by the "Lord's poor." Tales of deprivation, want, sacrifice and poverty form part of the history of these people; but slums never have and never shall become established in their midst.

Such precepts as the following, voiced in discourse by Brigham Young, continue to influence the Latter-day Saints, and are worthy of acceptance and application by all the world:

Teach men to labour and earn what they need; for the bone and sinew of men and women are the capital of the world.

Set the poor to work—setting out orchards, splitting rails, digging ditches, making fences, or anything useful, and so enable them to buy meal and flour and the necessities of life.

Let mechanics and every man who has capital create business and give employment and means into the hands of labourers; build good and commodious houses, magnificent temples, spacious tabernacles, lofty halls, and every other kind of structure that will give character and grandeur to our cities and create respect for our people.

The Gospel of life and salvation does not reduce those who obey it to beggary; but it takes the poor and the ignorant, makes them wise and happy, and surrounds them with the comforts of life and everything desirable, and teaches them to serve God with all their hearts.

James K. Knudson

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## A PARADISE

Nearly eighty years ago a travel-worn company of "Mormon" pioneers, directed, as they verily believed by divine guidance, and led on earth by Brigham Young, halted at the mouth of Emigration Canyon—one of several great passes that extend through the mountain range east of what is now Salt Lake City, Utah.

The view of the valley below was that of a parched and desolate country; Nature seemed to frown rather than smile. A saline sea, alkaline flats, deserts clad only with native sage and shrubbery, mountain streams being drunk dry by the thirsty sands ere

the cool waters could plash and ripple together—such were some details of the forbidding landscape—the home of owls, rattlesnakes and jack rabbits, but apparently a death valley for man.

Nevertheless, under the inspired counsel of their leader, these pioneers settled in the valley; other parties followed and joined in the determined conquest and subjugation of the desert.

Pictures when in the rough are not pleasing to the eye, but after the painter blends the confused colours into harmony, brings out the detail, clarifies and develops the fine points, the paintings become prized for beauty and worth. God, the Master Artist, using on His palette the choicest pigments and colours, and utilizing His children as assistants, has changed the erstwhile frown on Nature's countenance in the valley of the Great Salt Lake to an inviting smile.

Said Brigham Young to the pioneers:

> Let the people build good houses, plant good vineyards and orchards, make good roads, build beautiful cities in which may be found magnificent edifices for the convenience of the public, handsome streets skirted with shade trees, fountains of water, crystal streams, and every tree, shrub and flower that will flourish in this climate, to make our mountain home a *paradise* and our hearts wells of gratitude to the God of Joseph, enjoying it all with thankful hearts, saying constantly, "not mine but thy will be done, O Father."—*Discourses of Brigham Young*, page 465.

This good counsel comprised an element of prophecy that has been fulfilled. Men of affairs to-day call "our mountain home" a paradise. Mr. Shaw Desmond, in an article but recently published, writes in part as follows:

> The Mormons are a "peculiar people" in more senses than one. In the first place, they are not a bit like the popular conception, fed by sensational "stunt articles"—written up from the *outside*, never from the *inside*. They have probably the highest sexual *morale* in the United States. And their magnificent Salt Lake City, "chastely cruel" as the snow-capped mountains that sentinel it, is one of the artistic fountains of America. . . .
>
> When you have slept, as I have done, under the shadow of the great six-steepled temple with the angel Moroni above my head blowing his golden trumpet to the stars; when you have seen through the glass-sided room the rosy dawns come up on the guardian hills which cut off Salt Lake from the surrounding deserts, or have floated on that horror-sea set in the heart of the sage deserts from which the city takes its name, you will fall under the spell of this City of White. This prison-paradise set in a desert of death will set its invisible bonds about your heart and make you forget that the great world outside exists.

Dr. Joseph Bowen, director of the world-renowned Welsh Gleemen, who filled several engagements in Utah during 1926, says the following about the Latter-day Saints and their community

life, in a letter written after his return to Wales to Mr. John James, British vice-Consul in Salt Lake City:

I lived long enough among the "Mormons" to know that they are the most industrious and hospitable people it was ever my privilege to meet. They have transformed a howling desert into a veritable *paradise*. If any of my hearers contemplate a visit to the United States they should by all means visit the wonderful Salt Lake City.

That which has been spoken by the prophets concerning the destiny and dwelling place of Israel is coming to pass; not one jot or tittle shall fail:

The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.—Isa. 35: 1.

JAMES K. KNUDSON

## A GREETING AND A GIFT

TO EACH MISSIONARY of the Church in Great Britain, as in all other Missions, the First Presidency have sent a greeting and a gift. The gift is an attractively bound booklet, "Lecture on Martin Luther" by Thomas Carlyle. The greeting on the inscription slip cannot fail to gladden the heart of every recipient. It is no stiff or formal salutation characteristic of many greetings exchanged among those who know not the brotherhood of the Gospel; the remembrance comes "with love and blessings", and the assurance that our leaders are ever praying for our success in the mission field. Each presentation slip bears the autograph of President Heber J. Grant.

It is significant that this particular book comes as a present to missionaries in lands where Martin Luther is held by many to be a heretic and an apostate. But not so do the Latter-day Saints regard him. By them he is respected as a mighty man in the Reformation and a forerunner of the Restoration. Carlyle terms Luther "a prophet to his country and time. . . . a breaker of idols; for the wooden gods of koreish, made of timber and beeswax, were not more hateful to Mahomet than Tetzel's pardons of sin, made of sheepskin and ink, were to Martin Luther. . . . a right spiritual hero and prophet; once more, a true son of nature and fact, for whom these centuries, and many that are to come yet, will be thankful to heaven."

As missionaries we are grateful for the gift and encouraged to greater deeds by the greeting. We reciprocate with thanks and with assurance that we prayerfully support our leaders.

## THE TOLL OF LABOUR DISPUTES

WHEN THE WHEELS of industry cease spinning throughout this country, millions of men are thrown out of employment. The

workers involved in the stoppage lose their wages, and the world suffers from a cessation of productive output. An army of striking workmen is a menace to prosperity and peace.

Press reports give the following appalling figures as to the toll of labour disputes in Britain during 1926: The Christmas month opened with 450,000 colliers still involved in the protracted coal stoppage. During the first three weeks of December the majority of these resumed work, but not until 3,000,000 working days had been lost in that month alone. During the whole period of the coal strike a total of 146,000,000 working days were idled away.

Trade disputes in various other industries involved 3,000 workers during December. The estimated aggregate duration of such disputes during the month was 14,000 working days.

During the whole of last year 313 disputes between labour and capital causing a cessation of productive work were reported. These disruptions involved about 2,750,000 workpeople in a loss of 163,000,000 working days. The general strike and the coal mining stoppage were responsible for the major portion of this disastrous loss.

Strikes and disputes are costly lessons to the nations. Hasten the day when they shall be no more.

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## THE DIVINITY OF JESUS OF NAZARETH

(*Concluded from page 55*)

The scriptural record of the boyhood and youth of Jesus in Nazareth is very scant. We should be on our guard against the fictitious stories of imaginative writers on this subject, as they are without foundation of fact. This we know to be true: "And the child grew, and waxed strong in spirit, filled with wisdom: and the grace of God was upon him." Luke 2 : 40.

Judging from the Jewish customs of that time, and more certainly from the store of knowledge and wisdom exhibited by Jesus later, He was well taught in the scriptures, and particularly in what is called the Law; and, moreover, He was trained to work, for every Jewish boy was required to learn a trade.

The Law required that all who possibly could should attend the annual Feast of the Passover at Jerusalem; and children were expected to attend first when they reached the age of twelve years. This was an important age in the life of a Jewish boy. When twelve years old Jesus was taken to Jerusalem to attend the feast. Early in the course of the return journey He was missed from the company; and Joseph and Mary returned to Jerusalem in search of Him. He was found in the temple, in conversation with the learned doctors, who were astonished at the answers He gave to their questions and at the questions He asked of them. Mary gently reproved Him saying: "Thy father

and I have sought thee sorrowing." The Boy's reply was in fact a gentle reproof to the mother, as in it He reminded her that Joseph was not His father; for He said: "How is it that ye sought me? wist ye not that I must be about my Father's business?" (Luke 2: 49). He returned with them to Nazareth "and was subject unto them: but his mother kept all these sayings in her heart."

Like other boys He learned by experience, and grew in knowledge through study and observation. The only other definite scripture we have relating to this period of His life is sublime and comprehensive in its plainness: "And Jesus increased in wisdom and stature, and in favour with God and man." See Luke 2: 52.

SUMMARY

1. Jesus was presented in the temple after He was forty days old. Why? What relation was there between this presentation and the institution of the Passover?

2. An aged prophet and a righteous woman recognized the Child in the temple and prophesied concerning Him. Tell all you know about them and what occurred.

3. An ancient prophet (Hosea 11: 1, see also Matt. 2: 15) had voiced the word of God: "Out of Egypt have I called my son." How was the fulfilment of this prophecy brought about?

4. Jesus was taken to the temple at Jerusalem a second time. When and why?

5. His mother Mary, and Joseph who was known legally as His father, were troubled over Him. What caused their concern? How do you interpret His response to Mary's gentle chiding?

6. The Boy led a studious and industrious life. Give proof of this.

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## FROM THE MISSION FIELD

**Doings in the Conferences:** *Birmingham*—The Traveling Elders convened in Birmingham on the first day of the year; the past year's activities were reviewed and plans were outlined for the current and coming seasons. A Union meeting was held in Birmingham on January 8th.

*Manchester*—Elder Lathael L. Fryer, who has been transferred to the London Conference, was tendered a farewell social on January 4th at Manchester. The missionaries held their monthly report meeting on January 8th; a general Priesthood meeting convened during the evening of the same day. Reports, which manifested progress and enthusiasm, were given by the branch presidents; a new slogan—"True to the Faith and Our Calling"—was adopted for 1927; President Landell S. Merrill reported that district affairs show marked improvement over previous years. A social entertainment was given following the meetings.

**Arrivals and Assignments**—The following missionaries arrived in Liverpool on January 22nd, aboard the steamship *Montcalm*, and have been thus assigned:

For the British Mission—William F. Forsey, Salt Lake City, Utah, to the Liverpool Conference; William F. Lesueur, Eagar, Arizona, to the London Conference; Elmer W. Marriott, Trenton, Utah, to the Manchester Conference.

For the French Mission—Clarence P. Durrant, Ogden, Utah; Alonzo G. Nibley, Los Angeles, California.

For the German-Austrian Mission—Albert W. Davis, Salt Lake City, Utah; Ira R. Telford, Idaho Falls, Idaho; Parker E. Thomas, Lovell, Wyoming.

For the Netherlands Mission—Theodore De Vries, Ogden, Utah; Glenn E. Hill, Ogden, Utah; Frank E. Mitchell, Clinton, Utah; Edmund O. Van Orden, Blackfoot, Idaho.

For the Swiss-German Mission—Lawrence O. Belnap, Blackfoot, Idaho; John R. Schaerrer, Payson, Utah; Frederick A. G. Wesche, Salt Lake City, Utah.

## DEATHS

ALLSOP—Elder William Allsop of the Hyde Branch, Manchester Conference, passed away on January 16th at the age of seventy-four. Brother Allsop has been a faithful member of the Church for forty-nine years. Funeral services were held at the Gee Cross Chapel, Hyde, under the direction of President Landell S. Merrill; Elder N. Glenn Stanford dedicated the grave.

FOXLEY—Brother Thomas Foxley, for fourteen years a deacon in the Birmingham Conference, passed away on December 30th, 1926.

JOY—Sister Ada Joy, aged twenty-three, of the Halifax Branch, Leeds Conference, died on January 12th. Sister Joy has been a faithful Church member for fourteen years.

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LIVERPOOL

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN